

NV
C76

THE CONVERTED CATHOLIC

LIBRARY OF THE
UNION THEOLOGICAL
SEMINARY
NEW YORK

(Title Registered U. S. A. Patent Office, 1919.)

TO SIN BY SILENCE

To sin by silence when we should protest
Makes cowards out of men. The human race
Has climbed on protest. Had no voice been raised
Against injustice, ignorance and lust,
The Inquisition yet would serve the law
And guillotines decide our least disputes.
The few who dare must speak, and speak again,
To right the wrongs of many.

PAPALISM AND PRIMARIES
IN MAINE
THE DELORME MURDER CASE

AUGUST
1922

331 West 57th Street,
New York City.

SEP 1 9 1922

THE CONVERTED CATHOLIC

An International Magazine

Published Monthly by Christ's Mission,
331 W. 57th St., New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical
Faith, the Enlightenment of Protestants to the Aims of the
Roman Hierarchy, and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church
of Rome*)

BOARD OF TRUSTEES:

Rev. James Parker, Ph.D., President
Rev. David James Burrell, D.D., LL.D., Secretary
Henry Stewart, Esq., Treasurer
Rev. John Roach Straton, D.D.
Rev. Oscar M. Voorhees, D.D.
Russell Valentine, Esq.
David Greer, Esq.

MANUSCRIPTS: The Editor invites travelers, missionaries and others to send in articles and photographs of a nature suited to the spirit of "The Converted Catholic," especially short descriptive articles and portraits of recently converted Roman Catholic priests and laymen. Manuscripts should be typewritten, and should be accompanied by return postage. Although every care is exercised to protect manuscripts and photographs, we cannot be responsible for those lost in the mails; it is wise to keep a copy of all material submitted.

SUBSCRIPTION TERMS: By subscription in the United States and Canada, \$1.50 a year. To Great Britain and Australia, Six Shillings.

REMITTANCES: All remittances should be made by Registered Letter, International Postal Money Order, or Express Order, and not by check or draft, because of the charges against the latter. Make subscription payable to "The Converted Catholic."

EXPIRATIONS: The date of the address label pasted on the wrapper of your copy of the magazine indicates the month and the year of expiration. After you renew your subscription the date is changed; this forms your receipt. If the date remains unchanged notify us at once.

CHANGE OF ADDRESS: When a change of address is ordered, both the old and new address should be given.

AGENTS: Do not subscribe to "The Converted Catholic" through agents unknown to you personally, or you may find yourself defrauded.

CORRESPONDENCE: All communications in connection with "The Converted Catholic" should be addressed to 331 West 57th Street, New York, N. Y., U. S. A.

Entered as Second-class Matter, January 22, 1916, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized August 20, 1918.

THE CONVERTED CATHOLIC

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Vol. XXXIX.

August, 1922.

No. 8.

The subscription price of this magazine for Priests of all Catholic Communions, and for Ministers and Theological Students of all Protestant Denominations is only One Dollar a Year.

Aglipayan Strength in the Philippines

In a letter to the "New York Herald" (June 10) E. B. Rodriquez, Acting Director Philippine Press Bureau, Washington, gives the number of followers of Archbishop Aglipay as no fewer than 1,417,448. This priest was the founder of a movement somewhat resembling that in this country now headed by Bishop Hodur, of Scranton, Pa., and known as the Polish National Catholic Church. Mr. Rodriquez also gives the number of Protestants as 124,575.

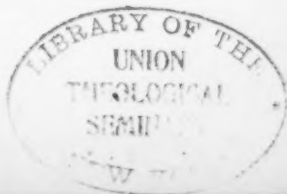
Appreciation from Australia

A friend writing from Sydney, Australia, sends a money order for £2, subscribing for three years for THE CONVERTED CATHOLIC, which he considers an "excellent magazine," and also for the purchase of books advertised. He concludes his letter thus: "I would again take the opportunity of thanking God that there is a mission like Christ's Mission, and also a magazine like THE CONVERTED CATHOLIC which is doing an incalculable good all over the world. I wish you every success.

Yours faithfully,

S. M."

And the name signed to this letter is a "typical Catholic" name.



Another Historical "Note".

In reply to a question as to why King Henry VIII received from the Pope the title of "Defender of the Faith," the Brooklyn "Tablet" (July 15) says: "Before Henry VIII fell away from the Church . . . everyone must admit that he was a staunch Catholic." The fact is that he never "fell away from the Church" at all, although he substituted himself for the Pope as the head of the Roman Church in England. He never believed one Protestant doctrine, and in his will he left money for masses for the repose of his soul! So far as his personal "religion" was concerned, there is no reason to suppose that his religious life was different in any important essentials from those of other Catholics in consisting of a round of confession and absolution, confession and absolution—presumably interspersed with penances.

Salvation Imparted by Priests of Rome

We do not remember having previously seen this teaching put in the manner of "The Sunday Visitor" (July 2):

"'There is no salvation in any other,' it is true, but that salvation is imparted not by Christ personally, since He returned to Heaven, but through His accredited representatives."

The Apostle Peter certainly claimed no power to impart salvation on the Day* of Pentecost, and in neither of his Epistles does he even mention the possession of any such power either by himself or any of the "clergy" to whom he referred. Furthermore, if earnest and zealous priests, such as Father O'Connor was, believed that they personally possessed any such power, we are sure they would be out at work imparting salvation all their days. While we are familiar with the teaching that there is no salvation outside the Roman Church the doctrine that salvation is "not imparted by Christ personally," but through Roman priests is at least in a novel form. Fortunately many millions of Protestant Christians live in the joyful experience of having received salvation from "Christ personally"—so they are able to testify that on this very important point Monsignor Noll is in error.

PAPALISM AND PRIMARIES IN MAINE

A despatch in the "New York Herald," June 20, concerning the main primaries said that the religious issue had been injected into the campaign by Rev. Judson P. Marvin, pastor of the Universalist Church of the Messiah, Portland, Me., who had issued a letter to the Protestant clergy of the State, and giving other details which will be found below.

The editor immediately wrote to Mr. Marvin, receiving the following reply:

21 Morning St., Portland, Me.,

June 24, 1922

Dear Sir:

I am enclosing material that will show what we have been through.

The Boston "Transcript" gave me a severe "roast." I replied to it, but my letter must have met the usual fate of messages made in self-defence by Protestants.

I never heard the name "Emily Baxter" mentioned till it appeared in the "Transcript" editorial.

I might tell you the real story of that lady. Her parents engaged a Catholic maid for her, innocently enough. The maid at once began to instil Catholic ideas into the mind of the sweet little child, and she was never able to free herself from its baneful influence, and later she became a member of the Roman Church. This step on her part well-nigh broke the hearts of the parents, and they both went in sorrow to their graves. Governor Baxter gave the Baxter organ which had long been in the Baxter homestead to the Sacred Heart Church—as he says in memory of his sister.

This organ was dedicated on Easter Sunday, and the Governor was present by special invitation. Of course this was planned so that it could be heralded abroad that the Governor of the State attended Mass there on that day. It made the Protestants of Maine sit up and take notice when they read this news in the papers.

The Catholic priests of Maine were instructed by Bishop

Walsh to make sure that at each service on Sunday previous to the primaries the "faithful" be instructed to turn out and vote for Baxter. They did, and as a result the Governor received a heavy vote. Catholic workers, I am informed, were in evidence at every voting place. Most of the Maine Catholics are, as usual, Democrats, but the Bishop knows he has a mighty good thing in Baxter, and so helped him with all his power at the polls.

What will be the price demanded for these efforts? The Governor will be obliged to use his influence against the Sterling-Towner and also the Sheppard-Towner bills. Ever since the primaries he has postponed final action on the Sterling-Towner bill. Bishop Walsh was the chief opponent at the hearing at Augusta on Friday. He came back happy, of course. That is price No. 1.

Yes, the people of Maine are in for it. Next thing will be assistance in the way of appropriations for parochial schools.

(Signed) JUDSON P. MARVIN.

GOVERNOR BAXTER TO REV. J. P. MARVIN.

April 27, 1922.

My dear Sir:

Since receiving your letters in which you attribute unworthy motives to me because of my having sent a message to Rome upon the death of the late Pope, and because of my having written a letter of encouragement to a small boy in a Catholic school, I have intended writing you more fully to express my regret that you should have allowed yourself to indulge in such an unwarranted attack.

I am grieved that a minister of the Gospel should harbor such bitter feelings toward any of his fellow men. The clergymen of the Roman Church, like yourself, have taken a solemn oath before God to follow the teachings of Christ. Though their path does not exactly parallel yours and mine, the goal is the same, and we all hope to meet our Heavenly Father in His Kingdom. I am sure He will not inquire by what route

we came, but rather will He examine our inmost hearts to see if we were kind and true while we were journeying thither.

My feeling toward my fellow citizens who fail to give others credit for having good intentions is one of pity, for the time will come when they will see their error and ask for mercy from a forgiving Master.

You accuse me of "flattery" and of seeking "votes." You say "if the big Catholics are with you, why worry?" and later you say "they never give a Republican a vote." As a Christian gentleman you ought to understand how unfair it is for you to make such a charge. As a man who daily prays to his Maker that you may be worthy to meet Him when your time comes, you seem to have overlooked the teachings of the Golden Rule.

Men in high position often rise above mere vote getting. As for myself I have set my course and shall hold firmly to it. I am Governor of the whole State, Protestants, Catholics, Hebrews and non-believers. The children of all denominations are my wards and friends. You are the only man I know of who accuses me of stultifying my high office.

You say "if somebody should throw a match upon the smoldering mass of resentment toward you (me)" I would "lose many votes," especially among the Masons. You misjudge the Masons, for they are not the type of men you believe them to be. Most of them are tolerant and fair and they know I am trying to be a good Governor to all. I believe they respect me and I am not disturbed about their attitude.

I recently gave my church organ to the Sacred Heart Parish. My beloved sister for twenty-three years worshipped there. She and I were the closest companions and she died but a few months ago. For all those years she taught the little ones in that parish to worship God in their hearts. She played the organ to praise Him, and if any of those who were once human beings now are with Him I am sure she is also. For this you would doubtless abuse me again and allege it was done from selfish motives. But when that organ sends out its solemn tones and the people below bend in prayer, her spirit is there, and God is there, even though the ritual of the service

is not yours or mine. I want my sister to be remembered by those she so faithfully served.

We may never meet here, but we may meet there, and if we do we shall be glad to join with those earnest and true men and women of the Roman Church, priests and laymen, who devoted themselves to God's work while on earth.

As a layman, a regular attendant at the State Street Congregational Church, a pew-owner there, and a fellow citizen of yours, I say to you, yourself, a man of God, let us above all else be kind, considerate and tolerant of others and let us give them credit for having motives as worthy as we think our own to be.

I have no personal feeling on account of your attacks, but assure you of my sincere desire to serve and help all the people of my native State, regardless of creed or race. I came to my office through no efforts of my own and whether or not I was placed there for a purpose or by mere chance, I shall give the best there is in me to my fellow men.

Sincerely yours,

(Signed) PERCIVAL P. BAXTER, Governor of Maine.

The letter to the Protestant ministers of the State, written by Mr. Marvin, contained these paragraphs, among others:

1. Following the death of the late Pope, Governor Baxter cabled Rome picturing the citizens of Maine standing with heads bowed in sorrow at the death of this high Catholic dignitary.

2. Governor Baxter visited the Public and Parochial Schools of Lewiston, Maine. Later he wrote Johnnie Dunn, a Parochial student, congratulating him upon the welcoming speech to their distinguished guest, and reminding him of the pride he should have in the splendid school under the care of the Sisters and Monsignor. This letter was given wide publicity. Not a word was sent out from the Governor's office concerning the proficiency of the Public Schools of Lewiston.

Do not the people of Maine believe in public education,

provided by the founders of this nation as its very corner stone? Do not the people of this State recognize that the little red school house is the pride and hope of America? Will they stand idly by and allow the chief executive of this State to recognize officially any institution that has the disruption of our Public Schools as a fundamental purpose? Are we to have the educational system of the middle ages and Continental Europe grafted upon us with official gubernatorial approval and not feel an issue flung squarely in our faces?

3. Easter Sunday, Governor Baxter attended the Sacred Heart Church. The Baxter organ, installed by the Governor to commemorate his Catholic sister, was dedicated.

4. Concerning these matters, six friendly letters were exchanged between Governor Baxter and myself. He requested that I keep them confidential. His last letter was a pretty sermon to me, counseling religious "Tolerance" and "Brotherly love." It reached me six days after its date of writing.

Imagine my surprise at learning that this letter was read by Catholic friends of the Governor here in Portland as soon as by me! It has been given wide publicity among Catholics.

According to the "Catholic Sentinel," of Portland, Ore., an attempt will probably be made this year, by means of the initiative and referendum law of that State, to legislate all private schools out of existence. The measure, while it includes all private schools, is in fact aimed at the destruction of the parochial schools, which are practically the only private schools in the State. Oregon is a center of anti-Catholic bigotry, and, as the "Echo," of Buffalo, remarks, if the Catholics of that State do not watch out, and organize, and unite forces with the Lutherans and other elements in favor of liberty of education, they may be compelled to close their parochial schools, which would be a calamity. It looks as if attempts to destroy the parochial school will be made in nearly every State of the Union.—"Catholic News," New York, May 13, 1922.

The Purpose of Papal Parochial Schools is to Promote and Perpetuate Priestcraft.

CONCERNING "INTOLERANCE"

During the last few months—indeed since the American general public began to realize something of the extent and the power of the Papal Peril—the word "intolerance" has been used very frequently not only in the Papal organs themselves, but in many of the daily papers more or less under the influence of the priests of Rome. The New York papers of July 7 and 8 contained the news that "Decrees of the Congregation of the Holy Office put on the Index [Expurgatorius] all the works of Anatole France."

And the New York "Times" of the 8th contained this truly Hibernian gem of literature from a letter written by Mayor Curley, of Boston, to Louis Friedman, of New York, who had written to him and Dr. Eliot denouncing alleged discrimination against Jewish students at Harvard:

"I have read your interesting letter with its Irish enclosures with gratification, and while I am an inflexible opponent of all intolerance and proscription and of those who advocate such abhorrent matters I have long ago learned that a firm adherence to the merits and justice of tolerance and right achieves more in the end than any angry outburst of indignation and intemperate language. The wise Lincoln phrased it, 'with charity towards all and malice towards none,' and if we follow his example we will do more good service to the persecuted and for the extirpation of the prosecutor.

"I am now using my best efforts to have the literature of persecution and the propaganda of intolerance excluded from the United States mails, and I am of the opinion that your people should concentrate upon that policy. Moreover, as a people of constant commercial advertisers, the Jews should be in a position to exercise a wholesome influence on the American press to aid in destroying the evil work of these social and political pests."

A writer in the "Times" next day made the following comment:

A good many serious-minded citizens have been disturbed by the prevalent intolerance, but only to Mayor Curley of Boston has it occurred to suppress

intolerance by closing the mails to intolerant literature. Dr. Hahnemann has made another convert.

The writer is quite mistaken. The idea is by no means new. Years ago Roman Catholics brought in at least one bill at Washington barring from the mails publications containing information likely to obstruct the activities of the Papal hierarchy in their efforts to "make America Catholic." Before the war the principal items of news in the public press concerning those "liberty-loving Catholics" the Knights of Columbus, recorded more or less successful attempts to disturb or break up meetings at which the speakers said—or were expected to say—things unacceptable to the priests of Rome.

As a matter of fact R-O-M-E is merely a synonym for Intolerance.

THE EVANGELICAL PROTESTANT SOCIETY

On Tuesday, July 11, The Evangelical Protestant Society, held a meeting at Christ's Mission at which President E. C. Miller referred to what he had done since the last meeting, and hoped to do in the future. The minutes of the previous meeting were read and approved, and a number of speakers emphasized the importance of the spiritual side, so to speak, of the enterprise. The devotional exercises at the beginning were marked by earnestness and enthusiasm. Among other things, President Miller spoke of "The E. P. S. Bulletin" which can be obtained either from the Society headquarters, 331 W. 57th St., New York, or The Lyceum Publishing Company, 115 Bank Street, New York. Any friend who desires copies of this in bulk for distribution should address the publishing company; single copies will be gladly sent on application. The Bulletin gives the most complete statement of the Society's position and program that has yet appeared in print, and we are confident that every friend of Christ's Mission will give it his or her hearty endorsement.

AN OMINOUS AND SUGGESTIVE PRECEDENT

On June 13, 1922, Governor Cox of Massachusetts signed a bill which we believe was the first of its kind ever passed by the legislature of any State in this Union. Whether the priests of Rome had any hand in its enactment does not appear from the press statements that we have seen, but it is a measure that may be considered of the same general purport as the bills introduced by Catholic Congressmen at Washington for the purpose of excluding from the mails publications containing statements disapproved by the Roman hierarchy.

Several years ago the well-known American painter John Singer Sargent executed a number of paintings for the Boston Public Library, one of which was called "The Synagogue." This was regarded by some Jews, it is stated, as "casting a reflection on the race," and the bill "providing for the taking for Educational Purposes of the Picture, entitled 'The Synagogue,' provides that

"The department of education of the commonwealth is hereby authorized and directed within six months of the effective date of this act to take by right of eminent domain for educational purposes in teaching art or the history of art under section seven of chapter sixty-nine or under chapter seventy-three of the General Laws, but not in, or in connection with, any public library, the picture entitled 'The Synagogue,' now in the Boston Public Library."

In a "New York Herald" despatch bearing on the matter (June 10) it was stated that on February 17, 1922, Attorney-General Allen gave an opinion that the State had no authority to touch the painting under the bill quoted above, and Judge Michael J. Murray, one of the trustees of the library, said that the trustees had been advised by the Corporation Counsel that the Legislature could not legally order the removal of the picture.

The same despatch said that this point "may be decided when the State Supreme Court renders its decision on the constitutionality of the bill passed by the Legislature."

The outcome of this matter should be carefully watched by all who have the preservation of our national free institutions at heart.

THE DELORME MURDER CASE

On June 30, 1922, in the Court of Kings Bench, Montreal, Canada, the Rev. Abbe Adelard Delorme, a Roman Catholic priest, was declared by a jury (after only fifteen minutes deliberation) to be "mentally unfit to stand trial" having been accused of the murder of his half-brother, Raoul Delorme, last January.

In accordance with the policy followed by Father O'Connor in the conduct of this magazine, *THE CONVERTED CATHOLIC* has made no reference to this case, and would not do so now were it not that the Catholic judge who tried the case said several things that are worthy of note. "The Gazette, Montreal," July 1, 1922, devotes nearly four columns to the disposition of the case.

Judge Monet, after referring to the case as "one of the two or three most important cases ever before a criminal assize court," "there have been only two Catholic priests up to now accused of killing a human being, a German Catholic priest in the United States, and another in France," went on to say that the duty before them was not to say whether the accused was guilty or not, but whether or not he was sane. He then significantly remarked: "I believe, knowing what I do of the mentality of juries, though I may be mistaken, that you have made up your minds. I must divine that your opinion is formed, perhaps in another manner than mine." He then told them that though the accused was a priest, they must consider him merely as "an accused," "and only that." He had told the Grand Jury the same thing when the accused came before him first. This had "scandalized" some, and he had received two letters, "and one name I will give because he was a witness here, Father Lachapelle, chaplain of Bordeaux Prison. If I refer to these two letters, it is because I think they represent the mentality of a certain part of our population, and perhaps a number among you. I thank the balance of the clergy because, outside of these two, they have declined the responsibility of giving advice. They are only two priests, two out of two or three thousand priests in the province, who permitted themselves to give me dictation. One of these

priests whom I will not mention writes to me: 'Poor Judge, you are to be pitied. You said to the Grand Jury that they should not consider Father Delorme as a priest, but consider him as only Adelard Delorme. You should study your catechism,' and the conclusion of the letter is: 'You are unfit for the Bench, and should descend as quickly as possible.'

His lordship continued: "I respect myself too much to answer letters and insults of that kind, and I will say frankly that I merely threw into the spittoon the spittal of this reverend gentleman. But the other letter is polite. It is a man who writes it. He says: 'The newspapers attribute to you an error of religious doctrine. It would be fine to rectify it, because our people may think that a judge is ignorant of his catechism.'

"I am not ignorant of the catechism on that point. I am a Catholic like you, and I am proud of it, and justly so, and not only do I believe in it, but practice it openly. A priest is a priest for all eternity. I am enough of a Catholic to know my religion sufficiently to have witnessed a dozen times the ordination of priests, and heard the words of ordination. They say to one who is to be a priest: 'You are a priest for eternity.' They also add: 'You are a second Jesus Christ.' Respecting as I do the religion to which I belong, I do not think it is permitted to mention the name of Jesus Christ with the name of him who is accused of such a crime, one of the most monstrous crimes in Canada. Abbe Lachapelle writes also: 'The Lord Jesus Christ and His Mother respected Judas despite his treason.' Perfectly, I am of that opinion; but Judas hanged himself, and despite the terrible expiation of crime, outside of the generous pardon of Christ and His Mother, never has there been a man to say for Judas Iscariot that he should be a reverend. . . .

"A little later the Judge said: According to reports the Archbishopric of Montreal said to him: 'You have a right to be a priest, and be consecrated, and ask Christ to descend from Heaven!' After being received as a priest he returned to his Alma Mater, the college where he took his first classical studies. Ask yourselves this question and question yourselves

in all conscience: the professors of Ste. Therese College had him for eight years, heard him speak, and saw him at work, and seeing that he was admitted to the priesthood not only recognized him as a priest, but admitted him as a professor."

After discussing the medical testimony at some length Judge Monet said: "I am certain I will be accused, if not accused already, of having taken a very active part in this case. This remark, if made, is perfectly justified and legitimate. You have a right to your mind, if you thought I went too far, that I was a lawyer instead of being a judge. That remark is legitimate, and it is because it is legitimate that I present the justification. On the day that 'La Presse' appeared, in which it was stated that a verdict was all prepared before a single witness had been heard, the streets were full of rumors that the trial of Delorme was a farce. The English said: 'It is a put-up job.'

"I agreed to preside at this trial, but, if it will interest you to know, I may tell you that I wrote to my Chief Justice asking him to relieve me of the responsibility of this case (at this point His Lordship was in tears). I am a Catholic, and I believed that the delicacy of the position was too much, but I was told in reply to be at my post, and I am at my post, and ready to do my duty to the best of my feeble intelligence. This case is not only of interest on this continent, but its echo will go across the ocean, and in its repercussions people will ask what happened in the Delorme case. I said following the article in "La Presse," that I wished it to be known over the seas that, here in the Province of Quebec, in Canada as elsewhere, the judge is considered as Cæsar's wife, above suspicion."

In regard to the foregoing the following points stand out:

1. That two priests of Rome went the length of writing to a Judge for the purpose of interfering with the administration of justice, on the theory that the alien-allegiant clergy of Rome form a privileged class (in Canada) in the eyes of the law.

2. That the Judge felt that, so far as the jury was concerned, "it was a put-up job," as "the English" had said.

3. That the Judge not only refused to be a party to this, but went into such details in dealing with the medical testimony as not only to show that he was himself convinced that Delorme was sane, but as to make it next to impossible for any ordinary jury to believe otherwise. (The innocence or guilt of the priest did not enter into this matter.)

4. That the Judge realized the importance of the case so far as the interests of the Roman Church are concerned, in every English-speaking country. He was quite right in his references to the "repercussions" of the case across the oceans.

5. We take it that the Motu Proprio "Quantavis diligentia" of Pope Pius X (1911), was duly promulgated in Canada. This decree, as appearing in the New York "Sun," Jan. 4, 1912, contained the following paragraphs:

"But now in these times of injustice when so little regard is paid to the immunity of ecclesiastics that not only clerics and priests, but also Bishops and even their eminences the Cardinals are brought into a court of laymen, the case altogether demands from Us that, by the severity of the punishment, we keep to their duty these men who are not deterred from an act of such sacrilege by the gravity of their offense. Therefore, We, of Our own motion, do ordain and decree as follows:

"Whenever private individuals, whether of the laity or in holy orders, men or women, summon to a tribunal of laymen any ecclesiastical person, whatever be the case, criminal or civil, without any permission from an ecclesiastical authority, and constrain them to attend publicly in these Courts—all such private individuals incur excommunication at the hands of the Roman Pontiff."

* * *

A Quebec despatch to the New York "Times" (July 13) said: Adelard Delorme will be interned in Beauport Asylum, near here, until such time as the Lieutenant Governor is advised that he is fit to be tried for the murder of his half brother, Raoul, last Winter. This decision was reached to-day by the Provincial Cabinet and announced through an order in council.

AN AUSTRALIAN PROTESTANT PROGRAMME

On May 22, there was a great Protestant rally in the Sydney (Australia) Town Hall at which a number of men prominent in the recent victory over Rome in New South Wales politics spoke. Alderman Ness "refuted a wicked rumor to the effect that his daughter had recently been an inmate of a Roman Catholic hospital."

Mr. R. W. Weaver, Member of the Legislative Assembly, said (according to "The Protestant World," May 25):

"We demand a free Public Service, a State free from clerical domination, and a free, undenominational education system. We want the Church of Rome to know that we will tear their impudent "Ne Temere" decree to tatters, and we are going to compel the Government to put into force the whole of its Protestant principles. We will not rest content until it is a criminal offence for any person or body to put the Roman Catholic law above the British or local Constitution." Undertakings have been given by Sir George Fuller, Mr. Oakes, Sir Thomas Henley, Mr. Ley, and other members of the Cabinet that they will support legislation providing that all religious and charitable institutions shall be open to Government inspection, and industrial activities in connection therewith be brought under the Factories Act; that all appointments to and promotions in the public service in the State shall be free from sectarian and political influence; that no subsidies shall be given to any denominational schools or institutions; and that the promulgation of the "Ne Temere" decree shall be a criminal offence.

This looks like a good programme and one that, if adopted in every State in our Union, would be to the great advantage of the body politic. The precise meaning of the word "promulgation" in the last sentence is not quite clear; but on another page we read in reply to the assertion of a Papal organ that Mr. Ley (the Minister for Justice) was "going to have a tilt at the Catholic Church's Marriage Laws" that

"The canon laws of Rome are under the government of the Vatican, and those laws may operate in New South Wales so long as they do not contravene the civil laws of the State.

What Mr. Ley proposes to do is to prevent any Roman Catholic priest interfering in the home life and peace of any couple married according to the provisions of the civil laws, to prevent any priest from daring to tell any woman thus legally married that she is merely a mistress to the man she calls husband.

"The projected legislation will make it a criminal offence for any priest to use a Government certificate in a second religious marriage, when one such certificate has already been given, and duly registered."

The sooner legislation of a similar character is enacted in all the States of this Union the better.

* * *

In the next issue of "The Protestant World," is an account of an interview of the Central Executive of the Protestant Federation and the Grand (Orange) Lodge Executive, with the Premier (Sir George Fuller) on May 26. One request made by Mr. James Robinson, Past Grand Master of the Orange Institution, was that the Government make it compulsory for all private and denominational schools to teach according only to the public school curriculum, using the same books. At present, Mr. Robinson said, the pupils in some denominational schools were taught to disrespect the King and regard him as a foreigner who had no right to reign over us. Guy Fawkes was said to be a martyr murdered by the English. Their text-books were full of hatred of England and the Empire, and their histories were wilfully distorted against England. The children were being taught a lot of nonsensical trash, and in addition were being made disloyal subjects. Even Protestant children were induced to attend these schools by a lying campaign against the public schools, which, it was alleged, were hotbeds of sin. They also asked that all teachers in all schools throughout the State should be compelled to take the oath of allegiance.

Mr. Robinson produced "an array of evidence" to show that "in denominational laundries and factories there were no conditions of labor or rate of wages. A small business man

who invested his capital in a business was hedged about with all sorts of conditions regarding the labor he employed, while in the institutions, which were exempt from the operations of the Acts governing rates of pay and conditions of labor, unfortunate women were worked without pay. Yet those places competed with outside firms for big contracts from hotels and large institutions. What the deputation wanted was that the denominational institutions should be open for inspection, and should be amenable to the same labor conditions as other firms in similar business."

Concerning the "Ne Temere" decree Mr. Ness, Chief President of the Protestant Federation, supplied the Premier with actual proof of marriage certificates having been issued after a couple had been married for some years, where the wife was referred to as a "spinster" and the husband a "bachelor."

What the celebrant of the second "marriage" would describe the children as, is better left to the fertility of our readers' imaginations.

A SUBSCRIBER'S SOLILOQUY

The priests of the Roman Church are working unceasingly to carry out the Vatican schemes against liberty in this land. The Protestant Churches are not doing enough to check the growing power of the Vatican political machine, and it is the duty of the Protestant people to preserve for this nation its civil and religious liberties. They have a majority of the voters, and can defeat any attempt of Rome to fasten its ecclesiastical teeth in the throat of our country. Will they do it?

* * *

The man who does not know that the Roman hierarchy is the deadly foe of political and religious liberty ought to be presented with a nursing bottle. In the light of this fact it is the plain duty of all citizens who are not Roman Catholics to oppose this alien-allegiant organization in every way. Rome is doing nothing for the perpetuation of our free institutions, but is doing everything possible to destroy them by "making America Catholic." That makes our duty plain.

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of Me."—John 5: 39.

THE MASS AND THE FORGIVENESS OF SINS

The Creed of Pope Pius IV

7. I profess, likewise, that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrifice of the eucharist there is truly, really and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ.

St. Paul (according to a "note" in my Catholic Bible) in the Epistle to the Hebrews.

"Then said I: Behold, I come to do thy will, O God:"
 . . . In the which will, we are sanctified by the oblation of the body of Jesus Christ once.

And every priest [of the old Jewish dispensation.—Ed.] indeed standeth daily ministering, and often offering the same sacrifices, which can never take away sins.

But this man offering one sacrifice for sins, forever sitteth on the right hand of God, from henceforth expecting, until his enemies be made his footstool.

For by one oblation he hath perfected forever them that are sanctified. And the Holy Ghost also doth testify this to us. For after that he said: "And this is the testament which I will make unto them after those days, saith the Lord. I will give my laws in their hearts, and on their minds will I write them: And their sins and iniquities I will remember no more." Now where there is a remission of these, there is no more an oblation for sin.—Hebrews ix, 9-18.

It is easily seen that the first clause of the seventh section of the Creed of Pope Pius IV quoted above (the second, re-

ferring to transubstantiation, has been omitted as not bearing immediately on the topic under discussion) is flatly contradicted by the writer of the Epistle to the Hebrews.

The Creed says that the Mass offered every day, is a "propitiatory sacrifice," while St. Paul plainly states that Jesus Christ (1) offered one sacrifice for sin once for all; (2) that His sacrifice was made in fulfilment of the will of God; (3) that that sacrifice "perfected forever" those who availed themselves of it; (4) that these persons receive the Divine law into their hearts; (5) that their "sins and iniquities" God will "remember no more," and (6) that "there is no more an oblation for sin."

In other words it is quite plain that the Catholic Bible teaches in this passage the glorious truth that the will of God for all the Catholic peoples of the world is that they should take advantage of the Sacrifice made for them on the Cross by Jesus Christ, and that by doing so they should be delivered from the "condemnation" and guilt of all the sins of the past, and live every day knowing that they have been transformed by an act of faith, from rebels against the Divine government into children of God, conscious of His love for them individually, and receiving from Him, day by day, the power to obey His laws and to triumph over the temptations that continually assail us all as we travel the way of this mortal life.

The Catholic who enters into this experience no longer finds his religious experience an alternation of sin, confession, and absolution, as in the past, because he knows that all the sins of the past have been virtually wiped out, so to speak, by God through his acceptance of the sacrifice of Christ; and the power that he gets from God, day by day, prevents him from doing those things that he had to confess to the priest in days gone by. Instead of having to "assist" (to use a French expression) at mass in the church, because the Sacrifice on the Cross had not fully appeased the anger of God against sinners, he can attend the communion table where others who have been reconciled to God—and know it, to the joy and peace of their souls—unite with him in partaking of

the Lord's Supper "in remembrance of" Him, "until He come" in the clouds of Heaven to take His believing people—not to Purgatory, but to where "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him" (1 Cor. ii, 9).

It is not the will of God for you, dear reader, that you should go all through your life in more or less terror of Him. It is quite true that the wrath of God abideth upon those who refuse to accept the way of salvation that He has provided and who sin against Him continually, setting His will and His laws at defiance; but it is not to be believed that many such are to be found among those Catholics who may read these lines. No, God is love, and He "so loved the world as to give His only begotten Son; that whosoever believeth in Him, may not perish, but may have life everlasting" (John iii, 16).

That "whosoever" means you—and as an individual. Neither you nor anybody else can find salvation in membership of any religious organization of any kind. God made no provision for saving people in groups, whether called "churches," "denominations" or anything else. In fact, the only "true church" consists of all those people of every tribe, nation and kindred and country who have had personal experience of having passed from death unto life and of enjoying that change in their personal relations to God that Jesus meant when He told Nicodemus that he "must be born again."

In our Lord's own time the Jews considered themselves the "only true church," so to speak; and they had much more reason to think so and say so than the priests of Rome have to-day—for they actually were, in a special sense "the people of God" as no people are to-day; yet Jesus made it quite plain, even then, that their descent from Abraham and fulfilment of the law of Moses would not count with God of themselves. An officer of the Roman army—and possibly a pagan—had faith enough to believe that Christ could heal his servant by an exercise of His will power and speaking the word. The record says that the Son of God " marvelled," and goes on to quote the Master as saying that "many shall come from the

east and the west, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven; but the children of the Kingdom shall be cast into the exterior darkness; there shall be weeping and gnashing of teeth" (Matthew viii, 10-12).

Some pious Catholic reader who probably has never read any such teaching as the foregoing may say: "That seems too good to be true; how can I get that experience?"

1. Speak to Jesus Himself, just as if He stood before you. His promise to you, personally, is: "Come to me, all you that labor, and are burdened, and I will refresh you" (Matthew xi, 28). Note that the Master says nothing about being "worthy" to approach Him, and presumably you are much more "worthy" to approach than the woman "heretic" of Samaria to whom He spoke first, in an effort to do her soul good.

Just as I am, without one plea,
But that Thy Blood was shed for me,
And that Thou bid'st me come to Thee—
O Lamb of God, I come!

2. So far as your own will power is concerned, repent of your sins to the extent of renouncing them. Be more than "sorry" for them. Give them right up—and for good, without any reservations. Christ came to save you from your sins—not in them.

3. Believe that Christ hears you, and fulfils His promise to you. And keep on believing that, even if you have no great feeling of joy and deliverance, which many people have.

If you live in a city, you will probably find it helpful to go to one of the down-town "missions" or the nearest Salvation Army corps, and have a talk with the officers. Of course in every evangelical church there are individuals who could help you and have this experience, but personal testimony does not form such an important feature of church work as of that carried on by "missions" and similar bodies.

To sum up. Christ died for you, personally, that by His death He should make atonement for your sins. When by an act of personal faith you take hold of your share of that atonement, you become reconciled to God, and the Holy Spirit will witness with your spirit to that effect; you will be delivered from the power of sin, and you shall henceforth enjoy the peace of God that passeth all understanding.

THE VATICAN WAR AGAINST THE BRITISH EMPIRE

The New York "Times," July 16, contained the following extract from a letter to the Editor: "In the New York City public schools I was taught that Great Britain was a tyrannical nation, that her soldiers in the Revolution were either cowards or Hessian hirelings, while our men were of the noblest type the world had ever seen; and the one outstanding regret of my boyhood, which caused me poignant pangs around the Fourth of July, was that I was not born soon enough to have had a hand in the killing of a few cowardly redcoats.

ALBERT E. DAVIS.

This is precisely the attitude of mind that the Roman Catholic would-be revisers of our school histories desire to create, and the reason therefor may be found in the following paragraphs from an address delivered last May at Sydney, Australia, before the Baptist Conference by the Rev. C. B. Morse:

"Its arrogant vaunt is that **it never changes**. Those who know its character best see in that proud boast a challenge we Protestants cannot afford to ignore. **It is** a challenge to the very existence of our great Empire . . . and to those ideals and principles which are the foundation of our modern civilization. **If any** confirmation of this were necessary it may be found in the words of Cardinal Manning at a Roman Catholic Synod held in London: **It is yours, right Reverend Fathers, to subjugate and subdue, to bend and break the will of an Imperial race, the will which, as the will of Rome of old, rules over nations and people, invincible and inflexible.**

* * *

"As we all know, the all-absorbing ambition of the Roman Church is to regain what it lost at the Reformation, namely, world dominion. The greatest obstacle to the realization of that ambition has been, and still is, the impregnable rock of English Protestantism. Cardinal Manning (to quote him again) said: **Surely a soldier's eye and a soldier's heart would choose by intuition this field of England for the warfare of**

faith. IT IS the head of Protestantism. . . . the centre of its movements, and the stronghold of its powers. Weakened in England it is paralyzed everywhere . . . conquered in England it is conquered throughout the world. Once overthrown here all is but a war of detail. All the roads of the whole world meet in one point, and this point reached, the whole world lies open to the Church's will.

And as the political and social ideals of the founders of this nation are virtually identical with those of the said "imperial race" the motive for the destruction of our national liberties by making "America Catholic" becomes quite clear.

A PRESBYTERIAN BISHOP

The New York "Times," June 11, 1922, said that a few days later Bishop Desider Balthazar of the Presbyterian Church in Hungary was to be the guest of honor at a meeting of the Federation of Hungarian Jews in America. Hungary is the only country where the Presbyterian Church has bishops, but they have no powers over and above those of an ordinary pastor. Over one hundred Jewish organizations were represented in the gathering assembled to greet Bishop Balthazar, because he had "never faltered or failed to defend the innocently oppressed Jews or laborers in Hungary."

THE SALVATION ARMY IN BRAZIL

Lieut.-Col. Miche has been appointed to begin the Salvation Army work in Brazil. He will be assisted by Adjutant and Mrs. Sjodin and Ensign Nascimento. The Adjutant is a Swede, his wife is from Argentina and the Ensign is a Brazilian. The starting point will probably be in Rio de Janeiro, but invitations have been received from other important centres, among them being Sao Paulo and Santos. A well-prepared song-book in Portuguese is in the press. The work of translation has been undertaken by a doctor of medicine and a schoolmaster, both Brazilians, who, delighted at the advent of The Army, have donated their services. A candidate who had already become acquainted with The Army elsewhere, has applied in Brazil for officership.

"WHAT'S THE MATTER WITH AMERICA?"

This was the title of an interesting and thoughtful article in "Collier's," for July 1, 1922, by William Allen White, of Emporia, Kansas.

He gives a striking and accurate pen picture of conditions more or less general throughout the land, and his euphemistic reply to his own question is that the evils he depicts are caused by "a moron majority."

Our reply would go into four letters—R-O-M-E.

Whether Mr. White ever read, "The Gaelic American," of March 4th and March 11th, or not, there is no means of knowing, but this is his description of the rank and file of those who will doubtless make up the majority of the "All-American" third party, minus of course the bitter hatred of Protestantism and all its works that appears to be the chief motive force among its creators and heads:

"So the more these descendants of an austere past uncover graft and special privilege, the more they disclose loose and unvirtuous conditions in the courts, the stronger the gay and festive sons of the world's sunny climes gathered in our midst rally around the standards of the grafters and the boodlers and an amiable judiciary. They want what we abhor. We show them where it is, and then we marvel that they go to it."

Just before this, we have this description of the "puzzled minority" of the nation, who "Keep on talking of the Constitution as a sacred document. They cling to the belief that there is virtue in law and order. They contend passionately that the courts must be impartial and beyond corrupting influences—the stern and implacable dispensers of equal and exact justice."

Ideals something like that made this the "land of the Pilgrim's pride," and for some such shibboleths "our fathers died." The political notion that government should be free from special privilege seems to be commonly held among English-speaking people everywhere; it is held even among the Teutonic nations, and by the Scandinavian races generally.

"But government without special privilege is by no means an axiomatic principle of civilized men. Government without

special privilege is a heritage of what must be loosely grouped as the Anglo-Saxon people, the northern races. They settled Colonial America. They largely dominated its political thought, and their institutions when transplanted in a pioneer environment became the America of the last century. And the whole trouble with the little group of hangover Americans that make the minority in our great cities is that they think, when they have stated the principle of government without special privilege, and have proved the facts of its violation, that their case is made."

The nail is hit on the head when we are told that we—and our fathers and grandfathers, of course—thought that if we gave the Catholic immigrants of fifty years ago, and later, "modern plumbing, fresh air, motor cars and a helping hand" those things would make them "good Americans" of the type described above.

Of course, what was really needed was the Gospel of Jesus Christ as set forth in the New Testament. They were not, however, told anything about that, and as a result: "The motor-car bandits, grafters, thugs, city-hall bosses, and municipal tyrants of various sorts all live in the pink cotton and tinfoil environment to which we have pinned our faith. Indeed, most of these rascals have been educated through our taxes, and so taught to undo us."

On one important point we disagree with Mr. White. He says: "America is an attempt to institutionalize the Puritan ideal," and here he is right, but when he goes on to say that "the Puritan ideal is basically an economic aspiration" he is far from the facts. The Puritan ideal was basically a religious one, resting on the belief that the teachings of the Bible were as good for this world as for the next, and striving to give to every child an education based upon its teachings that would make him, when he grew up, competent to think for himself on all those secular matters that had to do with the welfare of the community, the State and the Nation. In so far as the State was concerned the ideal was of a community that founded its legislation and its code of morals on the teachings of Scripture, and in the main applied them to public affairs as

well as to the private life of those who made up the body politic.

Speaking broadly the "moron majority" knows next to nothing of the Scriptures, has always, in Europe, been accustomed to having its thinking done for it by "the Church," and having no judgment or mind of its own on things religious, is willing, in things secular, to substitute for the priest the political "boss" and obey the commands of the party leaders with the same mechanical subservience as is shown in the things of religion to the priest.

The whole article is an excellent statement of the problems that confront the Evangelical Protestant Society and its friends, and that Society might find it of advantage to reprint it for circulation; the rejoinder gives us a line on what the "revised" propaganda school histories are likely to teach their readers.

With the article appeared a rejoinder by Heywood Broun, in which he challenges the statement that America is in an attempt to institutionalize the Puritan ideal and says that, "Washington, Jefferson and Hamilton are the three great figures most closely associated with the birth of the nation." Not so; they built upon the foundations already laid for them, and which they were wise enough not to disturb. He says that "Hylan and Jackson were of the same racial strain and their political technique reveals much in common." One great difference between the two men—and an essential one in this connection—is that Mayor Hylan owes his highest allegiance to an alien autocrat, and that the priests of Rome have an authority over his mind and conscience to which Andrew Jackson was a total stranger. Mayor Hylan apparently thinks it quite a proper thing that New York City should pay out immense sums of money to the sectarian institutions of his Church, in spite of the fact that Separation of Church and State is one of the fundamentals of our Government system. Mr. Broun objects to the use of "moron" as a synonym for "immigrant." As a matter of fact he did not do so, for Mr. White only applied it to immigrants from Southern Europe; and the fact that this nation has some "morons" of "our own"

in no way lessens the importance and force of the warning sounded by the great journalist of the Sunflower State.

* * *

The New York "Times" of July 5, contained a paragraph concerning a Fourth of July meeting held at the Hotel Majestic under the auspices of the League of Foreign-born Citizens. The principal speaker was one Henry McDowell, and in his address he is quoted as having said:

We hope to set a precedent for all Fourth of July meetings in the future. By this patriotic reception of the new-made voters, we hope to bury the Spirit of 1520 or 1620 or 1776 and to make the issue the spirit of 1922.

This last sentence was not at all without significance. According to Pope Leo XIII, in his Encyclical "Immortale Dei" the fountain-head of all our American fundamental principles of civil and religious liberty was the Reformation of the sixteenth century. (First paragraph on p. 120 of "Great Encyclical Letters of Pope Leo XIII," Benziger Brothers, New York).

This was the embodiment of the Spirit of 1520.

The Pilgrims and Puritans were the embodiment of the Spirit of 1620.

George Washington, Jefferson, Franklin and others were embodiments of the Spirit of 1776.

According to this speaker all these "spirits" are to be buried and the Spirit of 1922 is to be exalted in their places. If this last "spirit" is that of the convention of the Sinn Fein-German hyphenate "third party" whose platform was published in "The Gaelic American," of March 4, 1922, and is to prevail after the "burial" of those of 1520, 1620, and 1776, it is to be presumed that "America" will be "made Catholic," all civil and religious liberty will disappear, and the nation will start on the same downward road as those taken in the past by Spain, Portugal, the Empire of Charles V, the Italian republics, and last of all Austria, and finish up in much the same place. Which may God forbid!

Mr. White's prediction as to the future, when the priestcraft which has made these immigrants what they are and is continuing to make of hundreds of thousands of children into men and women like them through the parochial schools and other sectarian institutions (many of them receiving grants of public money) is this:

"In that day we may find that Washington, Lincoln, John Hancock, Miles Standish, and Andy Jackson—the decent and circumspect Rover boys of our earlier politics—are shadowy ghosts without conjuring power in our country.

"They may be regarded somewhat as the Huns and Vandals are esteemed in modern Rome, while the ruling statesmen of the next century cavort about from revolution to revolution, distributing largess to the electorate in bread and circuses, and complicate our politics with assassination. It is quite possible Hylan and Thompson are forecasting shadows. And every American city has men of the same type.

"The type is no accident. It is here to stay, unless the Puritan ideal can overcome the ideals of the darker skinned peoples who have come by express invitation to our shores."

The whole article is in reality an effective presentation of the case for the evangelization of the Catholic peoples by the Protestant Christians of America.

The Mexican brand of Catholicism is much like Dr. Phelan's, as it is likely to be anywhere where there are next to no Protestant influences to modify it. The New York "Times" (July 17, 1922), has a Mexico City despatch which says: "Two Protestant ministers were mobbed yesterday and dragged by their feet out of town. Joseph Bautista and David Cervantes, American missionaries, were attacked by a mob in the town of San Pablo, State of Tlaxcala, which threatened to burn them as spies of American Protestant agitators. Only the interference of the authorities prevented them from being murdered. Bibles and papers of the missionaries were burned outside the town. They were robbed of all they possessed."

VOCATIONS

By **GERALD O'DONOVAN**

A Catholic Novel of Convent Life

GEORGE MOORE writes: "It tells the truth in so interesting a way that I couldn't put the book down, but kept on reading it for three or four days."

FRANCIS HACKETT says: "It is one of the most amazing revelations ever made of subtle and hidden religious life, but also one of the most irreproachably honest. No other novel on this theme compares with it."

Price \$2.00

Can be Obtained from this Office

The Hope of the Future

BY **EDWARD E. EAGLE**

PRESIDENT HARDING, in a foreword, says:

"The desirability of the best possible understanding between the English-speaking people of the world has always seemed to me so obvious that it could hardly require argument. . . . Very intimate understanding and co-operation must necessarily be maintained and yet further developed, if they are to discharge their responsibility most effectively. . . . I am convinced that Mr. Eagle's book is likely to be of real use in establishing such ample knowledge and appreciation among the English-speaking communities, and I sincerely hope it may have precisely that effect."

Seven Portraits. 144 pages. Price \$2.00.

THE CORNHILL PUBLISHING COMPANY,
2a Park Street, Boston, Mass.

The Roman Catholic Bible and the Roman Catholic Church

By **ALLEN W. JOHNSTON**

(Foreword by Rev. David J. Burrell, D.D., Secretary of
The Board of Trustees, Christ's Mission)

The author deals with several of the most conspicuous doctrines of the Roman Church; The Primacy of Peter; Infallibility and Supremacy of the Popes; Invocation of Saints; the Worship of Mary, and the Immaculate Conception; The Holy Eucharist; Purgatory; The Sacrament of Penance; Indulgences, and the Bible and the Church.

Mr. Johnston uses the accepted Roman Catholic Bible to refute the teachings given to the Catholic people by the authorities of their Church.

Price, \$1.25

Can be Obtained Through this Office

The Evangelical Protestant Society Is Ready

Prayerfully and impassionately conceived, launched by some of the foremost Christian patriots in the nation, the Evangelical Protestant Society announces completion of its organization plans and solicits the approval and support of all Christian citizens.

The Society has erected a foundation of more than two hundred well-known citizens as charter members, the value of whose counsel and support is immeasurable. These people are inspired by no personal animosities or ambitions. They represent all of the various Protestant denominations and every member is actuated only by the necessity "to defend American Democracy against the encroachments of all who subordinate the authority of our country to any other authority," as stated in the Society's program of activities.

That program, adopted at a recent meeting of representative charter members, includes among its most vital aims: The defense and promotion of evangelical Christianity in cooperation with evangelical churches; establishment of a press agency, under competent control, to syndicate publication matter revealing to the American public the many respects in which certain interests—notably the Roman Catholic political machine—are calculated to subvert American institutions, suggesting and promoting safeguards against all such encroachments and providing information and data to organizations working in harmony with the Evangelical Protestant Society.

The alien arch-enemy of American institutions, of democracy and of Protestantism is rapidly mobilizing its strength in a supreme effort to control the approaching elections by maintaining the balance of power between political parties. A united Protestantism is needed to frustrate those foreign activities. Every day's delay is a day lost—at a time when it can least be afforded. The membership fee of \$2.50 is really nominal and will be used judiciously.

For full particulars address Secretary, Evangelical Protestant Society (Dept. C), 331 West Fifty-seventh Street, New York City.